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Sister M. Theophane, Sister M. Thomas and Sister M. Elise were professed February 11 at the Motherhouse. See notice of the same in The Society at Home and Abroad, page 78.

MEDICAL CARE IN THE MISSIONS

By PROF. DR. C. BECKER, S.D.S.

OUR LORD JESUS CHRIST walked among men as a physician not only of souls but also of bodies. He healed all deformities and diseases. He sent out His apostles with the charge to proclaim the message of the Kingdom of Heaven and also to heal the sick. (Matt. X, 5.). The early Church trod the same path, and through her, for the first time, organized care and nursing of the sick came into existence. While this is an essential part of Christian charity, it is also the great method of propagating the Faith, because it forms a bridge to non-Christian peoples, removing prejudices, inviting confidences, and illustrating the universal healing power of Christianity.

Among backward people the mission doctor, equipped with modern science and skill, wages war against diseases, epidemics, ignorance, superstition and unhygienic customs. In this manner he prepares the way for higher civilization, and becomes its bearer and promoter. To the nation that sends out such men and women it means honor and gain. The mission doctor, as a representative of his nation, obtains for it honor and respect by his selfless work. Through the exchange and communication with foreign countries, in the study of tropical diseases, by testing foreign remedies, etc., he enriches medical science. In this way many to whom the medically over-supplied home country does not offer adequate employment, become pioneers of civilization and perform great things for their home country, for science, for suffering humanity and for a truly solid spiritual culture.

At all times Catholic Missions have had at their disposal, through dispensaries and what is more important, through Sisters who nursed the sick, an active medical service. But it must surprise everybody to realize that medical mission work, i.e. professional care of the sick, occurs only occasionally and, as it were, casually, in modern as well as medieval missions. Not that its value was ever underrated. Very often the question has been mooted during the past decades in missionary circles and periodicals. But the execution was frustrated by the difficulty of raising funds.

It was only after the war when circumstances forced many missionaries to return to their home countries, that the problem was approached more seriously. The German missionary congregations, organized in the Association of Superiors, brought up the question at the All-Catholics Day in Würzburg, 1920. The writer, at that time Prefect Apostolic of Assam, was asked to report on the subject. This was published the following year in the Xaverius-series, Aachen, under the title: Ärztliche Fürsorge in Missionsländern (Medical Care in the Mission Countries). This started the ball rolling.

On July 1, 1921, the Katholische Verein für Missionsärtzliche Fürsorge was founded in Aachen. At a meeting of missionary communities and leading German mission associations, on January 2, 1922, in Würzburg, it was decided to found a Medical Mission Institute. A subsequent meeting, September, 1922, in Aachen determined more precisely the lines of action for the Institute. Accordingly, the Medical Mission Institute began its existence in a small rented house in Würzburg, December 3, 1922. It was the first institute of its kind in the whole Catholic world and it has survived the greatest financial straits. Through it we hoped that the problem of medical care in the missions would be brought nearer to a systematical solution.

In 1928 we succeeded in erecting our own building for the Medical Mission Institute. At its formal opening the Apostolic Nuncio, Vasallo di Torregrossa, as the representative of Pope Pius XI, spoke the following words: "Where there are great works, there must be a residence, a home which reveals their meaning and clothes them in a beautiful form. The Holy Father, Pius XI, entertains great hopes for this work; he has contributed to it substantially. As early as 1925 His Holiness placed the first stone of 20,000 marks into its foundation. This sum not only provided material help but also contributed something much higher, the moral value of the gift. This makes known the personal interest of Pius XI in this great mission work. It means approbation of the idea and the activities of the Medical Mission Institute; and it also points out to the world what Catholics are to do to carry the glad tidings to the ends of the earth."

The new building gave the whole work of the Institute a more secure basis and put it in a position to realize better the purposes which it set out to accomplish. These purposes may be described as follows:

First, a medical course of six weeks is given every year to prospective missionaries. This by no means aims at making doctors out of all missionaries, thus burdening them with a work which they

could not perform along with all their other missionary activities. What is imparted is only the most necessary knowledge of hygiene, measures to prevent diseases, first-aid, and treatment of the most important sicknesses, stressing those which are prevalent in the tropics. This course enables the missionaries to protect themselves against illness and to render emergency aid to themselves and others when there is no other medical aid at hand.

This course was inaugurated in 1923, so that thus far it has been given twelve times. All German mission societies may send their prospective missionaries for this course. Up to the present no less than 250 missionaries from the most diversified congregations and orders have attended it, and most of these are now engaged in missions in every part of the world. The example of the Würzburg Institute has been followed elsewhere so that at present courses of this kind are given in Lille (France), Parma (Italy), Rotterdam (Holland), Louvain (Belgium), Freiburg (Switzerland) and Washington, D. C. and other cities.

A more advanced task of the Institute consists in the training of nurses, dentists and assistants for the operating room and the dispensary. In 1922 the Institute started a nurses' training course for mission sisters. The course requires a full year's study, at the expiration of which time the students must pass a State examination to obtain a nurse's certificate. All German communities of mission sisters may send their members to Würzburg for this purpose. After they have finished their training they return to their own communities for work in the missions. Up to the present 160 missionary sisters have been trained and these are now actively engaged in various mission countries, in South Africa, Chili, Brazil, China and India.

But there should be connected with the preaching of the Gospel in pagan countries not only the care of the sick, but also their cure. This is the reason for the Institute's laying chief emphasis on the professional training of lay men and lay women as doctors for the mission countries. Candidates are admitted after they have finished their gymnasium studies (high school and college). By reason of the large number of applicants only a small fraction can be accepted.

Medical training follows the lines required of medical students attending any German university, terminating with state examination, examination for the doctorate, and one year of internship. The course is supplemented by special studies depending upon the needs of particular mission countries, for example, special training in surgery, tropical medicine, etc. For mission countries under British con-

trol, it is necessary to pass the English state examination to obtain an English certificate. Without this, the practice of medicine meets with the greatest difficulties. This is also true for Holland and other countries. All in all, the mission doctor needs at least nine or ten years of training before he can begin his work in the missions.

Besides medical studies, instruction in the English language is given at the Institute, and special courses are provided in philosophy, apologetics, religion and medical ethics.

The whole training by its nature must be made in a missionary spirit, and for this purpose special lectures and instructions are given. Students pledge themselves to devote their profession to the missions for at least ten years, confirming the same by an oath which is administered by the Bishop of the diocese. This oath is preceded by a year's probation, followed by St. Ignatius' thirty days' retreat.

In the sphere of medical missions we are far out-distanced by Protestant missions. They count nearly 1,200 mission doctors who are recruited chiefly from England and America. They conduct 850 hospitals and many of these institutions would rival those in large European cities. The mission doctors and their native assistants, who number more than 600, treat about 5,000,000 patients annually, besides giving 12,000,000 consultations, whereas we cannot count more than forty Catholic doctors in the mission fields even when we add all other mission doctors to those of the Würzburg Institute.

At present the Catholic doctors of our Institute, men and women, are working in missions of China, Africa, Dutch East Indies and the Islands of the Pacific. From the enthusiastic letters of missionary bishops and priests, we note with joy that our help in mission work is prized and that along these lines we may hope for further progress.

The Medical Mission Association, founded in 1921, is looked upon as the prop and support of the Medical Mission Institute. Up to the present local branches of this Association exist in Aachen, Würzburg, München, Münster, Breslau, Köln, Berlin and a number of other cities.

THE REFORM MOVEMENTS OF MODERN HINDUISM

By Dr. H. J. E. ZACHARIAS

It will now be time to turn to developments in other parts of India, especially Western India, where movements, if less hectic than in Bengal, are apt to go deeper and to have more abiding results. As I have already stated, it was at the "Prarthana Samaj" that a Brahmo organisation was launched in Bombay (in 1867) by Keshab Chandra Sen, but not only had it a forerunner in Maharashtra [10] in the *Paramahamsa Sabha* founded there in 1849, but even when it had become an offshoot of the Brahmo organisation of Bengal, it maintained an individuality of its own, in accordance with the ethos of the Marathi people, who are as much given to practical, hard-headed common sense as the Bengalis are inclined to be emotional and doctrinaire. As a consequence, the Prarthana Samajists have never considered themselves as a new sect outside and alongside official Hinduism, but merely as a movement within the general Hindu body. Its members, in fact, were not mainly interested in religious speculations as were, for instance, Keshab and Tagore—their minds concentrated instead upon "Social Reform," as it came to be known—upon "works" rather than "faith." As for the latter, they considered themselves in the true line of the great Theistic ("Vaishnavite") tradition of Maharashtra, made famous by such popular saints as Namdev, Tukaram and Ramdas. All they strove to do was to apply this "love of God in the service of man" as the needs of the day demanded it, and it is characteristic that one of their foremost "works" is a Foundling Asylum and Orphanage at the great spiritual centre of Maharashtra, Pandharpur. They concentrated on interdining and intermarriage and widows' remarriage, they ran night schools for the poorer classes, started a widows' refuge and a "Depressed Classes Mission." This side of their activity was particularly emphasized by Mahadev Govind Ranade (1842-1901) who must be considered the true spiritual ancestor of Western India's renaissance, and through Western, All-India's. But

[10] Maharashtra is a literary designation for western India. The word is no doubt derived from Maharashtri, the ancient language of Berar (Editor's note).

if the movement (which proclaimed itself[11] a "Protestant Hinuism" (!) and was not uninfluenced by the English Unitarian writer, Martineau) has, in fact, not got lost in the barren wilderness of Western rationalism and secularism,[12] that merit must be ascribed to the twin guiding spirit of the Samaj—Ramkrishna Gopal Bhandarkar (1837-1927), who was not only one of the greatest Sanskritists of his day, but a very devout follower of the *Bhakti* religion of Tukaram. And here let me mention that Sir Ramkrishna's learning has found a permanent, institutional expression in the "Bhandarkar Institute for Oriental Research" in Poona, which has at last placed Indian scholarship on a level of that of the great Western savants. As for the "Depressed Classes Mission"—which was frankly modeled upon the work of social uplift so generally undertaken by Christian missionaries for these outcastes of Hindu Society—it has since become a separate organisation with its centre in Poona, where it maintains a boarding school for boys of these classes, night-schools for adults, etc.

DECCAN EDUCATION SOCIETY

But the most important of all the results evoked by the spiritual leadership of "Mr. Justice Ranade" (as he remains to be known) was the founding of the "Deccan Education Society" in Poona by Gopal G. Agarkar, Bal Gangadhar Tilak and Vaman Shivarao Apte, who in 1880 had started a "New English School" there, in order to spread modern English education and make it available to the rising generation of Maharashtra. Within five years these men set about it, to turn this high-school into an Arts' College and "The Deccan Education Society" was founded in order to supply the staff. In contrast to the Government educational establishments, the remuneration offered was paltry—it was not riches, but self-sacrifice which was to attract members, who were expected to do for patriotic motives what Christian missionaries were doing out of religious devotion. These men felt that, to mould the future of India, it was necessary to take a hand in the education of its youth and impregnate it with those ideas of patriotism and duty to the motherland, which foreign instructors obviously were unable to impart. The members of this Society thus bound themselves to serve it for twenty years and to be satisfied with a bare minimum of subsistence, amounting at the start, to Rs. 75 *per mensem.* Unlike so much high falutin' rhetoric and grandiose plans,

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[11] Parekh, C. c. p. 211.
[12] Ibid. p. 214.

which are so often the order of the day in Bengal, these men of Maharashtra saw a need and set about supplying it themselves, as far as they were able to, in a very humble and modest manner at the start, not depending on generous gifts and sacrifices of other people, but in all simplicity and faith offering and sacrificing themselves. Poor men, most of them, their grit and devotion was worth more than all the wealth of Golconda, and their method, reproduced in innumerable other institutions of a similar nature, has stood the test of time and succeeded beyond the wildest dreams of its originators. The Arts College planned fifty years ago became (under the name of Fergusson College) soon the premier College of Maharashtra and has put the Government College ("Deccan College") of Poona altogether in the shade, so much so that there has been even some talk of shutting up the latter! Fergusson College today numbers over 1,000 students; in addition, the Society owns another College at Sangli—the Willingdon College—with about half that number of students, and a number of middle and preparatory schools to feed their colleges. And not enough with this, there has grown up in Poona another college, the "New Poona College," run by another, but similar, society and likewise founded on a number of schools of its own and branching out ever further afield! Fergusson College, however, still stands first, and in the last few years has come forward, specializing in yet another direction by erecting very large hostels for boys from the "depressed classes," who receive there their university education alongside of Brahman boys (and girls!), and are taught by Brahman professors! And all this magnificent record has been achieved by purely native talent without direct collaboration, even of the most fleeting kind, on the part of any non-Indian. It is only to be regretted that no history of these achievements has yet been written and that, as its principal actors die, no written record is left beyond what can be laboriously culled from the press of the day, from pamphlets and annual reports.

D. K. KARVE

Whilst for our purposes it would be of little utility to go into further details and enumerate all the educational activity of the Deccan Education Society's congeners, both in Maharashtra and in other parts of the country, a word must be said here about the life-work of Dhondo Keshav Karve, who, born in 1858, still carries it on with unflinching ardour and dogged perserverance. Prof. Karve in 1891 became a professor at Fergusson College, after having taught for seven years previously at a Protestant girls' school in Bombay, where

he first realized the urgent need of female education. Having become a widower, he decided to remarry, but refused to marry a tender girl, as orthodox Hindu custom demanded. He remarried in 1893, but a Brahman widow: "the remarriage of a widow," as he says himself,[13] "in Poona, the stronghold of orthodoxy at that time, was not without apprehended difficulties, but everything passed off well." This event launched him on the path of Hindu Widows' uplift work: characteristically, he began it with a niece of his, whom he taught in his own home! He likewise revived and became the Secretary of a "Widow Marriage Association" (1893) of which G. G. Agarkar and, later on, Ramkrishna G. Bhandarkar became the Presidents; and he also started a boarding school for the children of re-married couples—again in his own tiny house, with his wife and himself constituting the entire staff! As regards the Widow Marriage Association, Mr. Karve gave up its secretaryship in 1900, but it continues to exist to this day, though public opinion has so vastly changed in the meantime that the problem of the Brahman widow is well on the way to final extinction. At the time, things were far otherwise. In 1899 Mr. Karve opened a "Hindu Widows' Home" in Poona City, but within a year he found it prudent to shift it to a garden situated in a lonely spot at Hingne Budruk, some ten miles from the city, in a stone-and-mud hut costing Rs. 500, which, as a much venerated relic, is preserved to this day within the precincts of what has since become an imposing settlement. The aim of the Home was[14] to give high-caste widows an interest in life by training them to become self-supporting as teachers, midwives or nurses. The education given there soon attracted other girls, not widows themselves, but relatives of widows in the Home: and so a further development became necessary—the establishment, in 1907, of a girls' school, the Mahila Vidyalaya, which was to be a boarding-school for nonwidow students, to prepare them "not for an examination, but to be good wives, good mothers and good neighbours,"[15] and incidentally to encourage a later marriage age for girls. As will be seen, Mr. Karve was anxious to have a syllabus of his own, specially suited to women's needs, and he was by no means content to duplicate merely the type of governmental girls' school. Moreover, he was a strong believer in the Indian vernaculars as media for all instruction —another point on which he differed from the official educational policy of the time. What wonder then, that he conceived the idea of

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[13] In his "My Twenty Years in the Cause of Indian Women." (Poona. Second edition 1915.) p. 3.

[14] Vide ibid. p. 24.

[15] Ibid. p. 32.

crowning his life work by creating an Indian Women's University? With his usual enthusiasm and energy Mr. Karve carried out his scheme in 1916—with Sir R. G. Bhandarkar as first Chancellor of the University and four students to make a beginning with the University's first College. The Vidyalaya (and all other schools which had clustered round the Home or were later on to do so) were affiliated to this Women's University, which thus has become the first "free" university in India—"free" in the sense of being absolutely independent of Government and receiving no grant whatever from it. In 1920, a Bombay millionaire endowed the University, which was shifted from Hingne to Yerandarne, on the outskirts of Poona, and today is housed in palatial buildings erected *ad hoc*. By 1926 nineteen institutions in Gujerat and Maharashtra—Arts Colleges, Training Colleges, High and Middle Schools—had become affiliated to the University and over a thousand girls received their education therein.

Admirable as all this is, far more admirable still—and of still higher interest for our purpose—is the manner in which Mr. Karve has staffed these multitudinous institutions. From the very first, the ideal before him was "to create an order of Hindu Sisters of Charity and Mercy": [16] and with this idea in his mind he formally constituted himself in 1910 with fifteen of his co-workers—of whom four were men and eleven women—the *Nishkama Karma Math* ("the monastery of disinterested work") whose members would work for the cause and not for money; men and women to whom "that cause is a spiritual mission" and who will regard "service of mankind as acceptable to God and as in itself a way to spiritual salvation." "The sole object of this Math," continues Mr. Karve, "is to render what help it can in the service of womankind. Conviction of the usefulness of such service is our faith. The little we may be able to do is the offering we place upon the altar—self-abnegation and poverty are the test of our faith and a shield against disappointments and reverses."

Who can read these lines without having his heart stirred; what Catholic especially can read them without being profoundly touched by the deep religious fervour which shines through it all, and by the pathos of this groping, as in semi-darkness, after the Light which enlighteneth every man, but which to them as yet remains "The Unknown God?" Here we have a self-revelation of the heart of these Hindu Reformers, who certainly were largely inspired by their patriotism and humanitarian and merely philanthropic ideals. But above and beyond all, there is undoubtedly the religious element, the hunger and thirst after righteousness, the willingness to suffer perse-

[16] Ibid. p. 33.

cution for justice's sake, the doing of things in accordance with and on account of the designs of God, Who loves mercy and truth and justice—all this is there, confused perhaps, certainly not clear-cut in terms of Catholic theology; but it is there, unmistakably, and I, who have known these men, bear witness to it.

GOKHALE

If I have lingered over Mr. Karve's lifework, it is because, through it, I could convey to my readers something of the spirit which animates all these modern reform movements in Hinduism and without which it is quite impossible to understand them. What I have said will particularly apply and serve as the best introduction to the greatest figure which has come out of these *milieux:* Gopal Krishna Gokhale. Born in 1866, he was enrolled in 1885 as one of the first "lifeworkers" of the Deccan Education Society and in due course became, from 1892 to 1902, Principal of Fergusson College. But all this was merely preliminary to the lifework he was yet to render as political leader of his nation and as founder of the "Servants of India Society." His heart beat always for Social Reform in all its form and "Mr. Justice Ranade" was ever revered by him as his *Guru* ("Teacher"); but his genius was predestined for public affairs. Tilak, it must be explained, had to leave the Deccan Education Society in 1890, as he became the sworn enemy of Ranade and had gone back on his one time reformism. Being an agnostic, he considered religion merely as a means of enthusing the masses for a cause and he set consciously about to turn Hinduism into a political adjunct for his nationalist extremism. He invented, for instance, the *Ganpati* festival, such as it is kept nowadays in Maharashtra, and turned it into an occasion for much political demonstration and propaganda. Religion, thus deliberately abused and degraded to become a means to a secular end, has—as one, who knows his India thoroughly, puts it[17]—"made the central thing in Hinduism to become *sangathan* rather than *sannyasa* and subordinated everything to what Dr. Moonje calls 'toning up Hindu muscles.'" This mentality we shall meet with again when we treat of the Arya Samaj (founded in 1875) and Tilak, no doubt, was already influenced by this movement: here I wish only to emphasize that men like Gokhale (and Karve) were as far removed from the *Sangathan* as from the ancient *sannyasa* ideal: they aimed deliberately at a new type of sannyasa

[17] Dr. N. Macnicol in *Intern. Rev. of Miss.* (Jan., 1929) defines *Sangathan* as "a term used to designate the formation of a disciplined Hindu organization, whilst *sannyasa* represents the traditional Hindu ideal of abandonment of the world."

("ascetic"), who shall not withdraw from human society, but on the contrary shall throw himself into the very dust of the arena of public life, and there disinterestedly devote himself to the service of his fellow-men: "the modern type of Indian *sannyasi,* who wears the garb of ordinary men, mingles with them as one of themselves, and yet inwardly is the renouncer," as Mr. Jinarajadasa has well expressed it in one of his writings.[18]

To this end Gokhale founded—when he had completed his covenanted service of 20 years in the Deccan Education Society—in 1905, his celebrated "Servants of India Society," for which he had laid down as basic principle the postulate that "public life must be spiritualized." In the preamble to his constitution of the Society, he continues: "A fervent patriotism which rejoices at every opportunity of sacrifice for the motherland, a dauntless heart which refuses to be turned back from its object by difficulty or danger, a deep faith in the purpose of Providence which nothing can shake—equipped with these, the worker must start on his mission and reverently seek the joy which comes of spending oneself in the service of one's country." The men whom he wished to attract were such as were "prepared to devote their lives to the cause of the country in a religious spirit" and the very rules of the Society define its objects as that of training "national missionaries for the service of India and to promote, by all constitutional means, the true interests of the Indian people."

This is the spirit in which Gokhale founded the Society.[19] The Deccan Education Society, which left naturally so large an impress on his mind, was in itself a reflex movement of the example set in their schools and colleges by the sacrificing and self-effacing work of the Catholic teaching Orders, especially the Society of Jesus; and Gokhale, when conceiving his Servants of India Society, consciously went to the Society of Jesus for the model upon which to mould his own Society. It was not to be a Society founded *ad hoc* for some specific activity, political, educational, economic or social: but a band of men trained to engage in any kind of activity whatever, in a special spirit of their own. Whether such members in future were to run schools or papers or legislatures or cooperative societies or

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[18] The Meeting of the East and the West (Madras, 1921), p. 64.

[19] Undoubtedly inspired by A. O. Hume, the founder of the Indian National Congress, who had insisted, 20 years previously, that the constitution of the Congress should be "free from personal ambitions: the head merely the chief servant and his council assistant servants." Sir W. Wedderburn in his biography of Hume (London, 1913, p. 51) indeed adds: "This is the principle followed in later years by Mr. Gokhale in his Servants of India Society; and it conforms to the precept, 'He that is greatest among you, let him be your servant.'"

slum work or what not: that was not of prime importance, but what was to be the distinctive feature, the indispensable characteristic of any such work, was to be the fact that it was to be undertaken for its own sake, as a good work which is its own end, not for the furtherance of the interests of a party or a class or a corporation or—least of all—for personal self-aggrandizement. Gokhale was one of those truly great men—still rare in India—who rise above partizanship, who can warmly appreciate the good, even if originated by an opponent, and who appraise men's actions, not by the exigencies of the moment, but by the great principles which transcend time. If it is certain that Gokhale started as a Victorian agnostic, it is equally certain that he ended as a firm believer in that Providence which shapes all our ends and in that Inner Light which will lead man on to truth and righteousness, would he but follow it. Newman's "Lead, kindly light" was on his lips when he administered the vow taken by would-be members; it was that Light which he himself ever strove to follow and which he endeavoured to kindle and feed in all those who in the encircling gloom of a *Kaliyuga* ("Iron Age") were after him to carry aloft the torch of service and sacrifice.

Gokhale, on his own part, found himself entirely given over to political action—as a start, from 1890-1894, as English editor of the *Sudhorak,* the paper founded by G. G. Agarkar, and as Secretary of political associations of the Deccan. From 1899-1901 he was member of the Bombay Legislative Council and from 1901 to 1915 (his death) of the Imperial Legislative Council. He visited England eight times and inspired the famous "Morley Reforms" of 1909; he was respected (and feared) in the highest political circles of England, as no Indian before and few after him. Tilak, with his methods, which can be only called demagogic and unscrupulous, was his great protagonist: Gokhale disdained to gain cheap popular applause by making impossible extremist demands, and worked in the political sphere only to make India a better country and Indians more responsible, more enlightened, more capable of taking their place in the comity of nations. He sought collaboration with England and was strongly opposed to the racial and nationalist intransigence and bitterness of the Tilak school. Gokhale still inspires what today is called the party of "Moderates" in India, and his successor as President of the Servants of India Society, the Rt. Honorable V. S. Srinivasa Sastri, is still the greatest statesman in Indian politics.[20]

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[20] The course of the movement for political reforms in India, interesting as it is, can not here be pursued. For an adumbration of it, I would refer my readers to my article on the Round Table Conference in the *Bulletin des Missions* of March, 1931.

WHAT THE MAHATMA THINKS OF BIRTH CONTROL

By M. K. GANDHI

To one birth control enthusiast, Gandhi spoke:

"Man must choose either of the two courses, the upward or the downward, but as he has the brute in him, he will more easily choose the downward course than the upward, especially when the downward course is presented to him in a beautiful garb. Man easily capitulates when sin is presented to him in a beautiful garb of virtue, and that is what Marie Stopes and others are doing. If I were to popularize the religion of indulgence, I know that men would simply clutch at it. I know that if people like you in selfless zeal cry themselves hoarse upholding your doctrine, you might even ride to apparent victory, but I also know that you will ride to certain death, of course totally unconscious of the mischief you are doing. The downward instinct requires no advocacy, no argument. It is there embodied in them, and unless you regulate and control it, there is danger of disease and pestilence."

To another advocate of this degrading practise, Gandhi has more to say:

"If contraceptives are resorted to, as in the West, frightful results would follow. Men and women would be living for sex alone. They will become soft-brained, unhinged, in fact mental and moral wrecks, if not also physical. I admit that there is already much sex indulgence and even of sex perversion. But contraceptives would be putting the cap on them. They will give a status to intemperate connection which it does not enjoy now. Contraceptives which are being tried in the West are leading to hideous immorality, and I am sure after a few years the Westerners themselves will realize their mistake. Contraceptives are chiefly used by educated people, who are 'sick' of humanity. I call them 'sick' because their food and drink and the exceedingly artificial life that they are leading have made them weak-willed and slaves to their passions."

TYPHUS EXANTHEMATICUS

By SISTER M. LEONIE, S.C.M.M.

TYPHUS FEVER was at one time confused with typhoid fever. As early as 1564 Fracastori had given an accurate description of the former in his famous book "De Contagionibus." This book aided in the differentiation of typhus exanthematicus (typhus fever) from typhus abdominalis (typhoid fever). The final differentiation was that of Gerhard in 1837.

Typhus manifests itself by a high fever followed by rash, usually on the fourth or fifth day. Following the onset of the disease, this rash assumes a peculiar progression: beginning on the shoulders and chest it spreads to the extremities. By reason of this mantle-like covering of the body, the disease is known in Mexico as *"tabardillo"* which means mantle. One attack usually establishes a definite immunity, although second ones have been known to occur. The mortality, however, is high, especially among those who have not been accustomed to an environment where typhus fever is commonly present.

Typhus is usually found in cold and temperate climates. It has occurred, in both mild and epidemic forms, in central Europe, Asia and America. In certain high altitudes of China and India the manner of living of the people is favorable to the continuous spread of the disease. Transmitted as it is by the body louse, the cold and poverty of the people of these climes force them to huddle together in environments where lack of personal cleanliness and of other hygienic conditions provide for the perpetuation of the disease.

Typhus is an obstacle of first importance to missionaries and those whose work carries them into close contact with inhabitants of stricken areas in various parts of the world.

Invariably the body louse finds its way into the clothing of the missionary who, not heeding the insect inhabitants of the poor huts of the sick whom he visits in his ministry, falls ill and often dies of typhus fever.

For the Missionaries of the Immaculate Heart of Mary (Fathers of Scheut) whose missions comprise the provinces of North Kan Su Alachan, Joei-Yuan, Tehagar and Jehol in Mongolia and the district

Yen-Menn-Tao in Northern China, typhus fever proved a veritable problem. Between the years 1920 and 1930 not less than eighty-four missionaries died of this terrible affliction. Most of them were only a few years on the mission fields, and half were in their twenties. In 1933 alone, typhus fever claimed the lives of one Italian bishop, three Franciscan and three Benedictine missionaries, all working in Northern China and Mongolia. Dr. Pattis, too, physician and member of the Würzburg Institute, fell victim to this scourge in South Africa.

Typhus fever is responsible for some of the most deadly pages in the history of medicine. The first definite description of a disease resembling typhus fever was given us in 1083, when an epidemic broke out in the monastery of Salerno, but it is fairly certain that typhus occurred before that time; the plagues of biblical times might have been anything but the "Black Death." Ever since, it has been associated with war, revolution and catastrophies. Hirsch expresses the fact in these words: "The history of typhus is written in those dark pages of the world's story which tell of the grievous visitation of mankind by war, famine and misery."

Wars invariably are accompanied by epidemics of typhus fever. Typhus added to the well-known misery of Napoleon's army returning from Russia. During the World War the precautionary measures taken by the German army officials against insects greatly reduced the occurrence of typhus on the German frontier. The Serbian epidemic of the Balkan States of 1915, however, was most severe. From 1917 to 1923 there were in Russia probably 30,000,000 cases of typhus fever with 3,000,000 deaths. At present typhus fever occurs endemically in Russia, China and Mexico, also in North Africa; sporadic cases are met with in the eastern harbors of the United States, for instance Brill's disease in New York; in China and Mexico occasionally epidemics break out.

Typhus fever has the unenviable record of the largest death toll yet exacted from investigators who died while studying infectious diseases. Some of the most distinguished workers in this field who sacrificed their lives only recently in the search for the causative agent of typhus fever are Ricketts and Prowazeck.

Early in the seventeenth century Coberus associated the body louse with typhus fever. In 1909 Nicolle convincingly showed that the "*Pediculus Vestimenti*" (body louse) was the transmitting agent of typhus fever. He inoculated monkeys with blood from typhus fever patients. Lice, fed on these sick monkeys, proved to be capable of infecting healthy animals. He thought that typhus fever was heredi-

tary in lice. Later studies of Castaneda and Zinsser, however, have shown that a louse once infected, dies. This led to the supposition that there must exist other species of animals which preserve the virus. For the Mexican variety at least, it is found that the rat constitutes the animal reservoir of the typhus fever virus.

The statement has been made "no louse, no typhus fever." This is not quite true, for Rickettsia, i.e. the causative organisms, have also been found in certain other insects (fleas and bedbugs). These are of minor importance in the actual transmission of the disease; they may transmit typhus from rat to man but are mainly of interest because they may become the future carriers. This is true of the Mexican variety. For the European variety, this has not been confirmed, and the problem of an animal reservoir for this form of disease is being extensively studied. Therefore, the body louse *"Pediculus Vestimenti"* and occasionally the head louse *"Pediculus Capitis"* are the transmitting agents, while, for the Mexican disease, the virus is preserved in rats.

After the rôle of the louse was established by Nicolle, it was Ricketts who, in 1910, described a peculiar ovoid organism different from any bacterium seen up to that time in the blood of typhus fever patients and in the lining cells of the intestinal canal of lice. Prowazeck confirmed these observations. Da Rocha-Lima who engaged in a thorough study of typhus fever also observed these organisms. He intimated their possible causative relationship to typhus fever and suggested to name them in honor of the two eminent scientists who noticed them first—Rickettsia Prowazecki. Rickettsia are also found in cases of Rocky Mountain spotted fever and trench fever, which together with typhus fever are insect-born. They appear to be minute ovoid intra-cellular bodies, nonmotile, and only able to grow in the presence of living tissue. Rickettsia Prowazecki, therefore, are bacterium-like organisms which develop and multiply inside living cells and which have a particular affinity for insects, especially lice. Most authorities in the field now acknowledge Rickettsia Prowazecki as the causative agent of typhus fever.

After the problem of the causative agent had been solved, interest centered around the immunological problem. One attack of typhus fever ordinarily confers immunity for life. Monkeys after having once had the fever are not susceptible on subsequent inoculation. The animal body has means of defense against different diseases. In this case the introduction of typhus fever virus stimulates these defense mechanisms. In the blood of cured typhus fever patients are found

His Lordship, Monsignor Joseph O'Donohoe

His Lordship, the Prefect Apostolic of Kashmir and Kafristan, is not only a devoted friend of Holy Family Hospital at Rawalpindi, but also of the whole Society of whose apostolate he writes in The Society at Home and Abroad, page 81 of this issue.

New Recruits for India

(See Society at Home and Abroad, page 79)

Sister M. Magdalene and Sister M. Thomas

Holy Family Hospital

substances which protect the individual against another attack. Then a person is said to be immune. With this idea in mind active immunization was attempted by introducing into the body enough organisms to stimulate the formation of anti-bodies, as the protective substances are called, but not enough Rickettsia to cause the disease. Nicolle had actual results by inoculating living virus into experimental animals. However, it proved to be too much of a risk to inoculate human beings.

Several attempts were also made with dead virus but without results. Finally, Weigl succeeded in developing a method by which he could obtain relatively large doses of Rickettsia. He used lice to culture his organisms. He prepared the dead virus in a carbolized suspension and injected fairly large amounts of it. His results were promising. They added evidence toward the proof of the principle that active immunization is proportional to the amount of dead virus used.

Anti-bodies are most abundant in the blood of convalescent patients. Attempts have been made to produce a passive immunization by injection of convalescent serum. Zinsser and Castaneda concluded from their animal experiments that "serum reaction also provides a logical basis for experiments in 'prophylactic vaccination'." This method of immunization is still being studied.

Professor Weigl's vaccine prepared from Rickettsia, cultivated in lice, seems to offer the best results. His vaccine has been made use of by the Fathers of Scheut to combat the scourge in their missions. Father Rutten, after his term as Superior General had expired, devoted his time and abilities to the solution of this problem. Aided by the National Foundation for Scientific Research, he set out for China, accompanied by Dr. Stephen Gadjos of Hungary. They took with them vaccines prepared by Dr. Weigl, of Lemberg, Poland. He traversed Northern China and inoculated the missionaries in the most infected areas. The Chinese themselves are often immune to the disease, because they had it in a mild form in their youth; thus they are not afraid of it and do not ask for vaccine.

The results, if we may speak as yet of results, are rather gratifying. None of the vaccinated missionaries died of typhus fever. Some of them after a visit to a particularly dangerous place found some lice in their clothing and were subject to a slight fever. It is possible that these latter were cases of typhus fever which, under the influence of the vaccine, did not develop their usual severity.

Vaccine, therefore, is to be looked upon as a part of the program in the control of typhus, but matters of hygiene are of first im-

portance. It is plain that the prevention of typhus fever in the affected areas depends upon the extirpation of the body louse. During the World War the problem of louse control was rather thoroughly worked out. Simple cleanliness is the first and most important measure. Large scale delousing plants could be used also, but any one who realizes the vastness of the infected countries can see what a gigantic task this delousing would present. In the second place it is necessary to institute measures for preventing lice from coming into contact with patients suffering from typhus fever, for it is believed that the insects responsible for the transmission of the disease are harmless until they have been infected either by a case or a carrier.

Such measures of prevention are greatly hampered by the ignorance of the natives who are largely immune from childhood. The typhus fever case in areas where the disease occurs endemically are usually of a mild type, and the disease itself, therefore, does not offer a sufficient stimulus for the establishment of preventive measures. Poverty, congestion, uncleanliness and lack of interest on the part of natives all operate to perpetuate typhus fever. Eradication of the disease is possible and depends upon a program centered about the establishment and practice of the proven principles of hygiene and preventive medicine.

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JAPAN AND XAVIER

St. Francis Sails for Japan

BY ALMA LE DUC

In January, 1548, after innumerable travels and hardships and conversions in the Islands, Francis returned to India. He immediately wrote a great many letters, very lengthy ones as usual, to the Society in Rome, to the King, to co-workers, friends and others, telling them what had taken place the last two years or more when he was away from India, as well as his hopes and plans for the future.

To the Society in Rome, among other things he said:

"At Malacca, a Portuguese merchant . . . . told me a great many things about some very large islands which have been lately discovered. . . . The country is called Japan. He told me that much more progress may be made there than in India in the propagation of the religion of Jesus Christ, because the whole nation in Japan surpasses others in its desire for knowledge."

He then goes on to tell about Anger, a Japanese who came to him in Malacca. Francis wrote:

"If the rest of the Japanese have the same ardor for gaining knowledge that Anger has, then they surpass in genius all nations anywhere found. . . . In truth, he has a great thirst for knowledge—a thing which avails very much for a quick perception of truth."

Much further on in the same letter Francis came back to the subject:

"All the Portuguese merchants who come back from Japan assure me, that if I made this voyage, I shall spend my labor much better than in India, inasmuch as I shall have to do with a nation that is governed by reason."

It is in this letter, which runs on and on for many pages, that Francis said:

"I cannot finish better than by making that old declaration: 'If I ever forget thee, O Society of Jesus, may my right hand be given

to oblivion!' so clearly have I seen how much I owe to all my brethren, and on how many accounts I am their debtor."

Although Francis made a good many thousands of converts among the natives of India and thereabouts, and also converted and led to a better life hundreds of Portuguese, yet he saw and realized that the source of most of the trouble in the East was the corruption and graft among the King's own officials, which gave such a bad example to those in lesser authority, and was a stumbling-block to the new converts.

After explaining the situation to King John in a letter dated January 20th. 1548, Francis commented:

"I have not yet, Sire, fully made up my mind whether I shall go to Japan, but a great motive for my inclining to the plan of going to that country is added by this fact that I am very much without hope that here in India I shall find that true and efficient support from the officials which is necessary in order to increase our holy faith and to preserve the Christians already made."

On the same date, January 20th. 1548, Francis wrote to Ignatius:

"I have not yet made up my mind whether, after a year and a half from this, I shall go myself to Japan with one or two others of the Society, or whether I shall send two of ours there first. I have quite decided either to go or to send others, and as things are now, I incline to the plan of going myself."

Which, as we shall see, was what he finally did. Further on he said:

"In the College at Goa, we have three Japanese students who came thither with me last year from Malacca. They tell me wonderful things about Japan. They are youths of very good virtue and extremely sharp wit; Paul in particular, who is sending you a letter of very good length. In the space of a month he has learned perfectly to read, write, and speak Portuguese. . . . .

"As Paul tells me, the religions of Japan are said to have been introduced from Chinghinquo, a city beyond China and Cathay, a year and a half's journey from Japan. When I get to Japan I will write to tell you all about the manners and literature of the people and also about the religion and the doctrines of Chinghinquo. . . . . How fit and prepared the country is to receive the seed of the Gospel

you will be able to understand from Paul's account of it, which I send you with this letter."

And on and on he writes. We have to remind ourselves that letters went usually only once a year, therefore so lengthy. He concluded this particular letter as follows—so characteristic, so lovable of him:

"And now, father of my soul, whom I venerate with all my heart, I humbly pray you on my knees, for so it is that I write this letter, as if I had you here present to look upon, never cease to implore God for me in your holy sacrifices and prayers, that as long as my life lasts He may give me the grace clearly to know and fully to carry out His own most holy Will. And I ask the rest of our brethren to be entreated to do the same for me.

Your least and useless son,

FRANCIS XAVIER."

And then, because it was almost ten years since he saw Ignatius last, and eight years since he left Europe, and because his malaria was bothering him, and he was probably homesick and knew that he would die in the East, and because he was Spanish and this was the sixteenth century, I imagine he wept a little as he kissed the envelope, mingling his tears with the sealing wax as he melted it.

On January 28, 1549, Francis wrote a very long letter to Simon Rodriguez. He is a little freer in writing to his old friend Simon than to some others he knew less well.

"My plan is, as soon as I arrive in Japan, to go to the King himself and the principal seats of learning, which are to be found in the royal cities; and when I have made myself well acquainted with all these matters, I intend to write what I have found out, not only to India, but to the Universities of Portugal, of Italy, and above all of Paris, and admonish them, while they are devoting themselves heart and soul to learned studies, not to think themselves so free and disengaged from responsibility as to take no trouble at all about the ignorance of the heathen and the loss of their immortal souls."

After leaving lengthy written instructions to those under his charge in India and the rest of the East, Francis finally started off for Japan. From his first stop, Malacca,

he sent a very long letter to King John. A few brief extracts ran as follows:

"We have now got as far as the port of Malacca on our way to Japan. There are two of our Society with me and three Japanese Christians, lately converted, but very good. . . . They feel urged to join us in this voyage to their own country by great desires of leading their own people to the religion of Christ."

Francis then goes on to tell how well the Commandant of Malacca, Pedro de Silva, received them. It is interesting to note that this same Pedro de Silva was a son of the great Vasco da Gama, the discoverer of the route to India via the Cape of Good Hope. In speaking of de Silva, Francis wrote:

"He has commanded that we should be largely supplied with whatever is necessary for us, not only for our support during the voyage from this place to Japan, but also for our expenses and sustenance during a considerable stay in that country. . . . He has also given us many beautiful and very costly presents to offer to the King of Japan, that he may be favorably inclined to us by means of them, and so be more easy in admitting us into his kingdom and tolerating us there."

From Malacca he also wrote a long letter to the Society at Goa. He told them, too, about the kindness of de Silva. He wrote:

"Indeed, for our sole sake and at his own expense he was willing to fit out and send a Portuguese ship to Japan, and he would have done it, too, if he had been able to find a vessel fit for the purpose. When this plan became impossible, he bethought him of a Chinese vessel of the form which they call a junk. The captain of this is a Chinese by name Ladro, and though an idolator, he has a home and family at Malacca. This man promised that he would take us straight to Japan, but the Commandant did not think that it was safe to trust too lightly to the word of a heathen, so he exacted a contract, by which the man pledged as the security for the promise he had made his wife and his whole household property, on condition that unless it be shown by letters in our own handwriting which he brings back from Japan that he has taken us thither straight according to the agreement, his wife, whom he leaves at Malacca, and all that he possessed in the Portuguese dominions should become confiscated to the royal treasury. . . . We sail to Japan in a straight course, without making any delay at all in the port of China."

In June, 1549, while still waiting for a boat to take him from Malacca to Japan, Francis wrote more letters to his friends. To the College at Coimbra he wrote:

"When once I had clearly recognized in myself the intimation and conviction that it was altogether the desire of God, and that it was a matter which His service required, that I should go to Japan, I gave myself up to the plan so entirely and irrevocably, that it seemed to me that, if I were now to desist from what I had begun, I should be more wicked and more detestable than the very idolators of Japan. . . ."

Much farther on in the same letter he said:

"Our good brothers and companions, the Japanese, who are going with us to Japan, tell us that the ministers of religion there will be scandalized if they see us eat flesh or fish. We go therefore with our minds determined, whatever may be the severity of the diet which it may be necessary for us to use, to take away all occasions of such offense. . . .

"All who tell us what they have seen of the Japanese agree in one thing, that they are a nation with an exceeding eagerness for knowledge."

At this point Coleridge inserts the account of Japan given by Paul to Alvarez, a Portuguese merchant. It is quite lengthy, sounding like quite a mixture of facts and hear-says, and varying in some places from some of the things Francis had heard. These accounts, as well as Francis' reports, are very interesting inasmuch as they give us an idea of the content of the first news of Japan to reach Europe. Although it is probable that outside of a few scholars the people of Europe were too busy with their petty quarrels to pay much attention to accounts of such outlandish places in the East called China and Japan.

On the other hand, it is interesting to note that in the hundreds of letters of Francis that have been preserved, making volumes in themselves, I, for one, do not remember once of his inquiring about the politics or wars or economics of Europe. Europe, for him, seemed no longer to exist, except as a source of men to aid in the missions, and for

financial help in carrying on the work. Henry the Eighth's wives and the progress of the Protestant Church apparently passed him by.

Paul's account of Japan was very interesting—to give a few extracts:

"The whole Island of Japan is subject to one king; under him are great lords. . . . The less obey the greater very much, on account of the stern justice they use. . . Generally no one has more than one wife. If she prove unfaithful, and the husband can surprise her with her paramour, he is authorized to kill them both; if he kill only one, public justice proceeds against the other and puts him to death; but if he kill neither, it is considered a disgrace to him. . . . It is thought infamous for one to be unfaithful to his wife. . . ."

Then he went on to tell about the monks and nuns which resembled somewhat those of the Christian Church, except that the most essential requirement of our religious life, chastity, seemed to be left out. He also told about Xaqua—which story sounded like a corruption of the life of Christ. He said:

"Xaqua taught that there is one God, Creator of all things; and exhorted his followers to accept five precepts: (1) Not to kill; (2) not to steal; (3) not to commit fornication; (4) not to be passionate for things that cannot be remedied; (5) to forgive injuries."

The account continued as Alvarez quoted Paul's own words:

"The natives are much like the Italians in height. They are discreet, magnanimous, and lovers of virtue and letters, honoring learned men very much. . . . He said also that 1,600 years ago or more the idols were destroyed in the Kingdom of Chinghinquo, by which you go to Japan, passing by China and Tartary, and also in this island, through the preaching of Xaqua. When Xaqua preached about hell, he said that souls were tormented therein by the demons with divers torments, the damned being in perpetual flames and other similar pains. . . .

"He said there was a Purgatory, where the souls which have not done sufficient penance in this life for their sins are detained until they are purified, and that in Paradise are the angels, who are contemplating the Majesty of God. . . . So that it would appear that the

Gospel had been preached in the country, and that on account of sins the light of faith had been obscured, and that then some heretics like Mohammed had taken it away altogether. . . ."

After noting the account given him by Paul, Alvarez adds an account of his own, telling of his experiences with these Japanese at their ports. Among many other things too long to relate here he said:

"There are no prisons, as every one is expected to execute justice in his own home. . . . They are accustomed to speak almost in whispers, and despise us foreigners on account of our loud talking. . . . Good wives are held in much esteem by their husbands; indeed they altogether rule them, and go hither and thither as they list, without ever thinking of asking leave of their lords."

I wonder if the Portuguese sailors dared to tell their wives that!

Francis arrived in Japan August 15, 1549, after a seven weeks' journey. In November he dispatched a letter to the Society at Goa, giving an account of the trip and how affairs in Japan stood up to that date.

"When we had sailed 300 miles, we put into a certain island, and there made ready our rigging and equipment for the very severe storms of the Chinese Sea. . . ."

There he gave a very lengthy description of the pagans changing their minds and making for China instead of Japan, because their gods made known to them that if they went to Japan they would never return. So, in spite of favorable winds, they turned aside. Francis was dismayed. He continued:

"In a few days we reached a port of China called Canton, and then the sailors and the captain himself thought that they would winter there. We opposed their decision, partly by prayers, partly by threats that we should complain of their breach of faith to the Commandant a Malacca. So God in His goodness put it into their minds not to stay longer in the island of Canton, but to weigh anchor and sail for Tchintcheon. They were just about to enter the port with the intention of spending the winter there, because the season for sailing to Japan was nearly past, when on a sudden a boat put

out to us in a great hurry, telling us that the harbour was infested by pirates, and that it would be all over with us if we came any nearer. This bit of news frightened the captain, who moreover saw that the brigantines of the pirates were not more than four miles distant from us; and so to avoid that immediate danger he determined to shun that port. But now the wind was adverse to a return to Canton and favorable to sailing to Japan, and so we held our course thither against the will of the captain, the sailors, and the devil himself. So by the guidance of God we came at last to this country."

So the Christian prevailed over the heathen! To make the triumph more complete, they not only landed in Japan, but put into port right at Paul's home town. Francis added in his letter:

"We could not make another port, and so put into Cagoxima, which is the native place of Paul."

Although Francis blames so much on the winds and chance, it looks to me as though a miracle might have taken place. Not an unusual thing with Francis around. He continued:

"We were most kindly received by Paul's relations and connections and also by the rest of the people of the place. . . . In the first place, the nation with which we have had to do here surpasses in goodness any of the nations lately discovered. . . . Of all nations I have ever seen, I cannot remember ever to have found any, either Christian or heathen, so averse to theft. . . ."

Francis then goes on to deplore the abnormal lusts and sex perversions practised, which seemed so hard to deal with. All along Francis deplores their errors but loudly extols their virtues and natural intelligence. Further on in the same letter, after pages of advice, exhortations, and explanations to the brethren in India and thereabouts, he continued his story of the Japanese:

"There are a great number of Buddhist monks who are very much looked up to by the people, although their vices are very well known by all. The reason why they are held in so much honor seems to be their singular abstinence as to food, for their laws forbid them

to take flesh, fish, or wine; they live on vegetables, apples, and rice only, and they take food only once a day."

After many more pages of philosophical musings and theological discussions, and much information (Francis probably didn't know when he would get a chance to send another letter), he continued:

"And we shall also diligently write all the pious religious orders so dear to God, who are burning with the desire of extending the Christian Kingdom, to come out at once and slake that heavenly thirst for souls which they feel in these islands of Japan, as well as in the country of China, which is far larger than this, and which it is said that it is easy to enter from hence without any fear of hurt from the natives, if you have the public guarantee of the King of Japan, whom we hope, if so it please God, to find well disposed toward us, and whose friendship also we hope to use for that purpose. For the King of Japan is a friend of the King of China, and on account of the friendship between them he is said to have with him a ring and seal, in order that he may give his subjects who are going to China a public passport signed by the royal seal."

But, alas! Francis, all men do not burn with your zeal for souls. There are those in Europe who said, "We have enough missionary work to do right here at home."

Others said, "And what will we get out of it?"

How few wish to sacrifice themselves purely for the honor and glory of God and the good of souls.

Francis continued in the same letter:

"On St. Michael's Day we had an interview with the Prince of Cagoxima. He received us honorably, and advised us to keep with the greatest diligence the precepts of our Christian law. . . . A few days later, moreover, he gave leave to all who are in his dominions and under his power to embrace the Christian religion if they will. . . ."

In another letter written later in the same month, to the Society at Goa, Francis remarked:

"I really think that there is no part of the world where greater fruits of souls can be gathered than in Japan and China. . . . The character of the Japanese is such that nothing in the world can bend or guide them, except kindness and benevolence."

(To be continued)

Current Medical Mission News

The Belgian medical mission association "L'Aide Médicale aux Missions" has appointed a committee for the medical examination of missionaries who are about to depart or to return to the mission-field. The committee, grouped around Dr. Fernandes, consists of doctors, specialists and physicians who have the care of several missionary congregations. It has at its disposal a well-equipped clinic.

This medical examination will forestall many disappointments and help the missionaries to preserve their health. The address of the Bureau of Consultation is: Institut du Calvaire, chaussée de Wavre, Ixelles, Belgium.

The "Aide Médicale aux Missions," founded in 1927, gave the following summary of its achievements: 15 doctors located in the mission field (Belgian Congo) ; 220 medical mission clubs in Belgium; 140 medical mission stations supplied with goods at a value of 950,000 francs in 1934; burses for convalescing missionaries; financial aid for the construction of hospitals and dispensaries; a committee for the medical examination of missionaries.—*From L'Aide Médicale aux Missions,* January, 1935.

The tsé-tsé fly is the carrier of sleeping sickness, one of the most fatal diseases of Africa. Colonial governments and doctors have for a long time sought for a means to exterminate this fly and seem to have found it in the invention of Dr. Harris, entymologist and doctor of medicine. In a room of the "Union Coloniale" in Brussels, Dr. Harris has exposed the result of his 15 years of investigation in Zululand. He has invented a fly-catcher with which he has reduced the number of tsé-tsé flies to 0.4 per cent of what it was before in certain regions—*Agence Univers.*

The Catholic missions in Africa conduct 456 hospitals (64 of which are leper asylums) and 1,119 dispensaries. The South African missions count 8 doctors and 2 lady-doctors, the Belgian Congo 15 doctors. The dispensaries alone have treated more than thirteen and one-half million patients during 1933.—*From Die Katholische Missionen,* January, 1935.

Catholic missionaries care for approximately 25,000 lepers; in the 107 organized leper asylums there are now 12,774 inmates, while it is found that almost an equal number are given help by hundreds of mission stations throughout the leper areas of the world.

Statistics for the organized asylums are as follows:

	Asylums	Inmates
Africa	59	5,558
India, Burma and Ceylon	13	2,330
Indo-China	11	2,226
China	7	990
Japan	2	176
Dutch Indies	2	106
Oceania	9	1,057
America	4	331
	107	12,774

About 1,000 priests, brothers and sisters have posts in leper asylums.

Doctor Simon Tchao, graduate of the Aurora University, Shanghai, has accepted the direction of the Catholic hospital in Suifu, Szechwan Province. Though in existence for 30 years, the hospital until now has been without a staff doctor, a situation caused by lack of funds.

The hospital's register shows that during the past 30 years 16,102 in-patients have been treated, while 1,507,767 cases have been handled at the day clinic. During the same period 1,136 patients have been converted and 10,402 persons have been baptised. The Franciscan Missionaries of Mary have charge of the nursing.—*From The Rock,* February, 1935.

Last November the Medical Mission Institute of Würzburg sent out Dr. Elizabeth Kohlborn, M.D., to Abeokuta (S. Nigeria).

Father Karl Maria Boszlet, O.P., has been appointed assistant superior of the Institute. Father Boszlet has been in China for 13 years and was a professor at the Dominican College in Walberberg for three years.—*From Die Katholische Missionen,* March, 1935.

The sanitation service A. O. F. has found the White Fathers a valuable help in the struggle against sleeping sickness. Father Goarnisson, a doctor of medicine and missionary in Ouagadougou, Africa,

(*Continued on page* 88)

The Society at Home and Abroad

Doctor Dengel Sails for England

THE DEPARTURE ceremony in February had more than ordinary interest in the fact that Doctor Anna Dengel, the Foundress and Superior of the Society, accompanied the two new missionaries as far as London on thkeir long journey to India. Doctor Dengel, after nine strenuous years of pioneer labor in founding the Society, was advised to take a little rest.

Reception and Profession at the Motherhouse

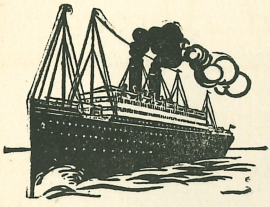
Profession day at the Motherhouse was celebrated with joy and thanksgiving on the Feast of Our Lady of Lourdes. Three novices, Sr. M. Thomas De Villars, of Albany, N. Y.; Sr. M. Theophane Shoemaker, of Morganfield, Ky.; and Sr. M. Elise Wijnen, of Baarn, Holland, consecrated themselves to the service of God as Medical Missionaries and pronounced the vows of Poverty, Chastity, and Obedience.

On the same day during the Reception ceremony which immediately preceded the professions, Miss Dorothea Van Wonterghem, of Moline, Ill., received the habit of the Society and the name of Sr. M. Timothy.

The solemn high Mass of the feast day was also the culmination of a very happy and profitable eight-day retreat made under the direction of the Rev. Timothy Monaghan, O.F.M. Father Monaghan addressed the community and the friends of the new members who had assembled for the ceremonies.

The Rev. Michael A. Mathis, C.S.C., celebrated the solemn high Mass assisted by the Rev. T. Monaghan, O.F.M., the Rev. R. Switalski, C.S.C., and Brother Bertrand, C.S.C. The singing of the "Te Deum" closed the two ceremonies.

Sisters Leave for India



When we said good-bye to Sr. M. Lourdes a short time ago, we did not realize that in scarcely three months we should be holding a departure ceremony for two more of our missionaries, Sr. M. Magdalene and Sr. M. Thomas. They are destined for Holy Family Hospital, Rawalpindi, where the work has expanded to such an extent that reinforcements had to be sent at the earliest possible date.

The departure ceremony took place the night of February 13 within the octave of the feast of Our Lady of Lourdes. Among those present, besides the clergy, were officers of the Students' Mission Crusade of the Catholic University and personal friends of the departing missionaries. Rev. Francis Goodall, C.S.C., conducted the ceremony. Father Mathis, C.S.C., bade the missionaries godspeed and placed them under the protection of Our Lady of Lourdes, exhorting them to cultivate her two characteristic virtues, personal holiness and mercy towards the sick. Solemn Benediction of the Most Blessed Sacrament closed the ceremony.

Sr. M. Magdalene, R.N., of Germany, graduated from West Sanitorium, Berlin. Her postulancy was made in Mater Christi House, London, after which she came to Washington for her novitiate, in 1933. After her profession last August, St. M. Magdalene took supplementary work at Georgetown University Hospital, Washington, D. C.

Sr. M. Thomas, R.N., is a graduate of St. Peter's Hospital, Albany, N. Y. Sr. Thomas was employed at the same hospital as surgical supervisor of Eye, Ear, Nose, and Throat Department. The words of her consecration to God were hardly uttered when she received her obedience to go out immediately as a Medical Missionary to India.

The Sisters had a two-day stop in London which enabled them to spend a short time with our Sisters at Mater Christi House. They reached Bombay March 14.

Our Helpers

The Medical Missionary Auxiliary of Washington, D. C., opened the new year with election of officers. Mrs. J. Garver was elected president; Mrs. F. Flanagan, vice president; Mrs. T. Finin, secretary. Mrs. J. Maurer, Mrs. J. Morris and Mrs. L. B. McCaleb were chosen for the executive committee. We wish to congratulate the new officers and to express our deep appreciation and gratitude to the former officers, especially Mrs. Reinoehl, who, as president during the past four years, manifested so much zeal and devotedness in working for our cause and even a personal solicitude for the individual members.

We are always glad to have an opportunity to thank the Auxiliary members. They supply us with the very needs of existence. May God reward them in His own way.

On Friday, February 22, the Mathis Clubs of New Haven, Conn., assisted by the Junior Mathis Club of the same city, sponsored a holiday dance at the Racebrooke Country Club.

It was the first event in which the three clubs united their forces in a common activity, and it proved a great success, socially as well as financially.

The attraction of the evening was Roy Ward's Orchestra. Refreshments were served in the dining room and in the grill. Everyone is looking forward to another of its kind in the near future.

We are happy that the New Haven Mathis Clubs had such a good time supplying us with help which is so necessary and so deeply appreciated.

Why We Need Medical Missions

T A MEETING recently held in London, by the Home Committee for the Support of the Catholic Medical Mission to Indian Women and Children (The Holy Family Hospital, Rawalpindi), Right Reverend Monsignor Joseph O'Donohoe, Prefect Apostolic of Kashmir and Kafristan, explained satisfactorily and conclusively why we need Medical Missions.

"Beginning at Spain," Monsignor O'Donohoe said, "draw a line due east across the map. South of that line you will find a wall of Mohammedanism: a wall which has existed through the centuries and is increasing rather than decreasing. Why is it that Christianity can make no headway in breaking down this wall? The answer is that no priest may approach a Mohammedan lady. The Mohammedan woman may be seen by no man, not even a near relative."

"I have been in India for 16 years," the Monsignor continued, "and I have never spoken face to face with a Mohammedan woman and I shall be in India probably for 16 years more and I shall have no opportunity to speak to a Mohammedan woman. The purdah system is so strong that the Mohammedan woman is kept in a condition of abject slavery and servitude."

How are we going to change this and bring Christianity to India? By Medical Missions! Monsignor O'Donohoe told his audience that he had spoken with many bishops and many priests and they were unanimous in agreeing that the solution of the problem was Medical Missions. It is true that the little girls are taught by Sisters in the mission schools, but when these little girls grow up, they lose contact with the Sisters; it is then that the Medical Missionary comes in, cares for the mothers when they are sick and cares for the children. The Medical Missionary combines the medical with the missionary. When the lay doctor works in the missions she thinks only of the medical side, and when the non-medical

religious works in the missions she thinks rather of preparing little angels for God than healthy babies to grow up and work for God in the world. The Medical Missionary Sister is the perfect adjustment of the medical with the missionary. The medical does not suffer because of the missionary nor vice versa. The Rule of the Society of Catholic Medical Missionaries is so planned that its members can do their medical work and their missionary work and yet not neglect the sanctification of their own souls.

Throughout the ages, whenever there has arisen in the Church the need for a certain Order, God has raised up that Order. Today, when there is the need for medical missions, God has called Dr. Anna Dengel to found the Society of Catholic Medical Missionaries. The Society is the best solution for the missionary problem in India and is also the most expensive solution. It takes years of study to train a doctor or a nurse and there is a constant demand for new and up-to-date equipment.

In closing, Monsignor O'Donohoe said that one should not blame those who go out to India to build roads and bridges for not doing more; but if the missionary were to leave India there would unquestionably be good roads and bridges but the soul of India would remain the same. The only way to change India is through the women of India and it is through the Medical Missionary that the women of India can be reached.

Our Apostolate in India Today

The following report on our medical work in India for the past year was prepared by Sister Mary Laetitia, the superior of Holy Family Hospital, Rawalpindi. This account is in reality the annual report for 1934 which was sent to the Home Committee for the Support of the Catholic Medical Mission to Indian Women and Children. This committee of

Catholic women in London has sponsored Holy Family Hospital from its beginning.

The report describes in detail the apostolate at this hospital and concludes with a brief summary of the Society's activities in Dacca.

Increase in Number of Patients

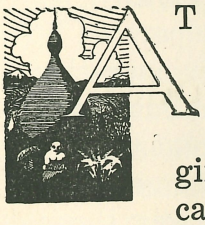
WITH hearts grateful to God, we are glad to report progress in every branch of the work in Rawalpindi for the year 1934.

The number of patients has increased. Poor Indians, middle-class Indians and even rich Indians are beginning to realize that the hospital is a place where they can be well looked after and, as far as possible, be cured of their manifold diseases.

The Anglo-Indian community is also taking advantage of the hospital. It is often genuine charity to do something for this class of people, for they are often very poor and in dire need of help.

The number of Europeans has also increased. Americans from a nearby oil field come to us, though few in number, but many civil service and army people are making use of the hospital.

Increase of Indian Student Nurses



AT THE beginning of the year the training school for Indian nurses was reorganized and the educational requirements for admission raised. This was possible, due to the fact that Indian girls are gradually becoming more and more educated, and we are able to draw on the Sisters of Charity in Lahore for some very nice, young girls who have had at least eight years of schooling, whereas they previously had only four years or less. Of course, one realizes that eight years of education is very little for a nurse, considering her

responsibility and all that she is expected to know but at least it is double four, and will increase with time.

There are now about a dozen in training and we are doing our best to supplement their education by teaching them English, some knowledge of which is very necessary in a nurse as there are some things that just cannot be said in Urdu.

In addition we are teaching the nurses little religious plays, which not only helps in their formation but is also a means of teaching the other Christian women of the district.

In 1934 two such plays were given. However, by means of these two, both the Christmas and the Easter stories were graphically brought before the enthusiastic audiences.

In 1935 we hope to add one or two health plays, but these take up much time and there are very few Sisters in Rawalpindi at present.

Operations

QUITE unexpectedly, during the last quarter of the year came a boom, in operations—of all things!

Women seemed to pour into the dispensary and demand an operation, whether there were indications for surgical treatment or not.

Several turned up from distant villages with endless rolls of bedding, pots and pans, babies, live chickens, etc., planted themselves plus possessions on any empty bed and announced that they had come to be operated upon at 6 a. m. the following morning (our time for operations). In some cases we had perhaps never seen them but they had been examined by many doctors in many different towns and had at last been convinced that it surely must be needed.

One little case was very amusing all the way through. Her husband was a railway official from East Africa, an Indian gentleman, and he had decided that his pretty, young wife needed an operation. Our findings coincided with his, so the operation was decided upon.

First of all the husband produced an enormous note-book, containing a carbon copy, and asked us to describe the operation in all its minute details, also the treatment before, during and after the operation. Having tried to place this treasure in our hands with an appeal to have it written and returned at the earliest possible moment, which we politely but firmly refused to do, he hurried home and quickly returned with an ostrich egg and various other impedimenta from woolly Africa.

From then on the lady's appellation became the "Ostrich-egg lady"; no one ever knew her real name which remained buried in oblivion on her chart.

But what didn't her husband promise to bring us on his next return from Africa if her operation proved a success!!! The hospital would be bulging with ostrich eggs—there would be no room for the patients—there would be "ostrich eggs *ad lib.*" (They are about the size of a medium melon so plenty of room would be needed for our ostrich egg supply.)

The Babies

THE nursery is always filled with a large crowd of babies. The most popular of all is a bold, bad Musselman of about one summer. His father brought him one day from Peshawar up on the frontier about two hundred miles from Rawalpindi. His mother died almost at his birth and the father adores his little imp of mischief. He dashes down on a night train every once in a while and brings his son a present, stays a few hours and rushes off again, well pleased with the progress that his little son has made.

The Indian nurses show their devotion to this young man by dressing him up in clothes until he is unbendable. In the cold weather one has to keep a sharp eye to see that the other babies are properly clad, but one may come along and find Rafiq bulging from two or three vests, unlimited petticoats,

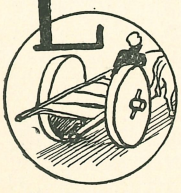
one or two of the prettiest dresses in the nursery and at least two highly colored sweaters that at one time or another his father had brought him; a bright little hat, sizes too large adorned by a large feather or much gilt trimming caps the lot.

St. Francis' Dispensary

THE work at St. Francis' Dispensary at the other side of Rawalpindi continues to make good headway. It was really intended for the very poor, but it is most difficult to help this class in India, the trouble being that they do not realize that they need help, at least medical aid. However, one day the Sisters visited the sweepers' "Kingdom" and persuaded some of them to come over for treatment. The next day the dispensary was open three came, and the next eight, and a steady stream has been coming ever since. It may be a feeling of shame that prevents them from coming, as the other patients certainly do not welcome them. Of course the middle class and the fairly well-to-do come readily as they understand the necessity of treatment.

Many little children, between the ages of six and ten, come unaccompanied to this dispensary, and intimate the kind of medicine they desire for the treatment of their self-diagnosed disease.

Village Work



LAST year two of our staff, a doctor and a nurse visited Osia, a village deep in the heart of the Himalayan Mountains. They went on horseback, the most convenient if rather tiring, mode of travel. Their two bazaar horses were both a source of amusement and apprehension. One was as meek as a lamb and the other like a roaring lion possessed with the firm intention of committing suicide and homicide at one and the same moment.

He would dash off, up or down the narrow ledge of a road cut in the mountain side, then stop and back and back until first one hind leg and then the other would be hanging over the abyss which ended in a deep valley a thousand or more feet below, while the rider would be clinging desperately with both arms around his neck trying to prevent him from overbalancing by almost sitting on his nice grey ears, and wishing he had an eye or two at the other end of him. However, after a while the rider acquired a switch and every time that he showed signs of backing used it freely. After that, all "backing" troubles ceased.

The poor people of the village were pleased to see the Medical Missionaries and their medicines, though the visit was made in the fall, which is the healthiest time of the year. Even so it was evident that much was wanting to be done around such a district where there is no doctor or hospital for miles and miles.

It would be a very interesting experiment to send two health visitors who were also trained nurses and midwives to Osia. They could cover whole mountains by means of the hardy, little mountain ponies, and could take care of the health of many well populated mountain villages.

What so many of the people need is a little care and treatment in the early stages of the disease. And . . . they haven't an idea in the world of the proper way to bring up a baby, nor the care of the mother's health before and after its arrival!

To watch over all the villages in the Himalayan Mountains would require several armies of health visitors. But two would be a beginning. Then, as they would gain the confidence of the people, a hospital could be opened. Land is very cheap in the far off mountains, a thousand rupees would be sufficient for quite a large hospital.

There are tons of work waiting to be done in India, but people are needed for it—women with good training, good health and, above all good will.

The Work in Bengal

IN BENGAL the Sisters' work is ever on the increase. The hospital is always full to overflowing, even the floors are crowded with patients, lying on little mats.

The districts covered by the Sisters working at the two Child Welfare and Maternity centers seem to produce more and more babies every year, or maybe it is that the people are gaining more confidence in the Sisters and calling their trained midwives more often than their untrained, dirty disease-carrying, ancient *dhais* (native midwives) of whom they were formerly so fond.

This year the Sisters visited nearly two thousand cases and gained a welcome admittance to at least three thousand homes.

Current Medical Mission News

(*Continued from page 77*)

will equip bands of natives who are to travel through that area for the purpose of locating the diseased and of ministering to them. In the dispensary conducted by Father Goarnisson 565 major operations have been performed between March, 1932, and August, 1934.—*From Les Missions Catholiques,* November, 1934.

As the provision made for the health of the natives in South Africa is totally inadequate the Government has decided to train native personnel for this task. Some assistance will be made available for a limited number of selected native students to proceed for a full course of medical studies overseas. Other native students with junior certificates will get training as medical aids at the South African College of Fort Hare. They will be employed under the supervision of district surgeons or mission doctors, each man being placed in charge of a dispensary. It is contemplated ultimately to employ 200 native medical aids in this way.—*From The Apostle,* January, 1935.

Book Reviews and Review of Reviews

THE NEW REVIEW. MacMillan & Co., Ltd. Calcutta, Bombay, Madras, and London. Vol. I, No. 1.

The first issue of The New Review, published by the Society of Jesus in Calcutta, arrived in the United States as a New Year's present and is everything its announcement in the fall predicted. Like The Month (London), Stimmen der Zeit (Germany), Razon y Fe (Madrid), Civilta Cattolica (Rome), Studies (Dublin), and Thought (New York), The New Review is a typical Jesuit production for the educated public of the country for which it has been written.

The advertisement that "The New Review presents its readers with a concise account of the problems and latest developments in the various fields of human culture" has been substantiated in an editorial and eleven articles.

The editorial defines "God's glory." It would be an abstract treatise were it not for the spicing of the subject with Indian terminology and the expressed hope that The New Review will add its mite to God's glory by helping Indians to realize their eternal destiny.

Father Martindale, S.J., with becoming modesty for a westerner to speak on eastern subjects, shows in the first article, "India's Gifts," a very sympathetic and objective approach for the western mind to eastern problems.

"The Meaning of Mahatma Gandhi" is a timely and illuminating analysis of one of the greatest men of our time. The Indian author explains Gandhi through the formative influences of his character and the successes and failures of his life as the ideal Hindu. His successes were won by applying an old Indian method, namely, to teach the wrong-doer the evil of his ways by patiently enduring persecution from his hands. In the words of the author his failure is this: "What India looks for is a harmonious but boldly executed synthesis between the ideas of the East and the West. Mr. Gandhi has been content to preach the self-sufficiency of India. . . . He has saved Hinduism for the educated Hindu. But the gain of Hindus is the loss of India. . . . That is the tragedy of Gandhi's life."

"Thoughts About Newman," by Joseph de Gheldere, S.J., points out the delayed justice that is gradually paying tribute to the genius of that distinguished English convert in the literary courts of the world.

"An Economic Council for India," by Prof. Appodorai of Loyola College, Madras, is perhaps the most informative article of the issue. The object of such a council is to present expert information on economics to Indian legislatures. The maturity of the author's conclusions and the fine discrimination between what is possible in India, where economic organization is so weak and inexperienced, and what has been done in this regard in the United States and Germany make the article timely and valuable.

"A Marriage Episode" by the gifted Indian secular priest, Father Gonsalves, is the brightest article of the issue. The author here paints the colorful picture, with all its touching pathos, its rustic comedy and its poignant tragedy, of a very humble Catholic marriage of the Mofussil (country). Not satisfied with an artistic pen picture, Father Gonsalves turns his treatise into a classic O. Henry short story by reserving the real surprise to the end, the marriage of a one-armed man with a one-eyed woman, who, however, lived happily ever afterwards; and, what is more, reared a numerous progeny which, in the words of the author, had "the full complements of hands and eyes."

"The Jesuits in Afghanistan," by H. Heras, S.J., is perhaps the most scholarly article of the issue. As the article is to be continued, Father Heras devotes this part to Father Monserrate's visit to the country in 1581, under the Aegis of Akbar the Great, emperor of the great Moghul. Father Monserrate was the tutor of Akbar's son and accompanied him on a military expedition that had for its purpose to oust a provincial usurper at Kabul. The value of this visit was a description of the Kyber Pass and the Afghanistan of the time. The evaluation of Father Monserrate's observations by the historical and critical skill of the author is of permanent value to Indian history.

In "Italy Revisited," by D. Ferroli, S.J., we have the refreshing and objective views of a missionary returned to his home-land for the first time after, no doubt, many years in the field afar. He rejoices at the new Catholic vitality in Italy, but he is not afraid to decry new fads such as that species of higher education of women which makes for selfish independence rather than the rearing of a new generation of human beings. But like the true missionary, he cannot forget India even in Italy: whilst revisiting the glories of Rome he doubts that a Hindu would be prepared to be impressed by them religiously.

Father Paul Dent, S.J., adds a brilliant article on Prem Chand, the "epoch-making" novelist in the Hindi language. Father Dent analyzes the author's writings and unhesitatingly classifies him among the best of living short story artists. The American Jesuit has,

however, a bone to pick with his friend Prem Chand: In the play "Prem ki Bede" the author caricatures Christianity and possibly Catholicism, and Father Dent wants him to know it.

"Malabar Chronicle," by G. F. Papali, M.A., Ph.D. (London), concludes the articles of this issue. When the author paints the picture of Malabar's palm-fringed coast, he is obviously describing his beloved homeland. The article is also highly informational in its description of Malabar's densely populated, rich plains and deep harbors.

The statement that three-fourths of India's Catholic population is natal to Malabar is considerably overdrawn because the number of Catholics of Malabar, even if the independent states of Cochin and Travancore are included, is only 1,029,684, whereas Catholics in India count more than 3,000,000.

The New Review terminates with a review of five books, the most important, from a missionary standpoint, being India's Social Heritage, by L. S. S. O'Malley (retired), of the Indian Civil Service.

L'AIDE MÉDICALE AUX MISSIONS. Brussels. January, 1935.

The Quarterly Review of the Aide Médicale aux Missions, a Belgian medical mission association, in this issue brings us the report of the General Assembly of October 20, 1934, concerning the work of the A. M. M., as this organization is usually called. The purpose of the A. M. M. is to supply medical assistance to the Negro missions in the Belgian Congo. Its success may be gauged from the report of Father Vermeulen, the chaplain of the Association, who sums it up as follows: 15 doctors in the missions, 220 medical mission clubs in Belgium, supplies for more than 140 medical stations, financial aid for the upkeep of hospitals and dispensaries, and burses for convalescing missionaries. The latest accomplishment of the A. M. M. is the forming of a committee for medical examination of missionaries before they depart for the mission fields. Father Vermeulen as well as Dr. Fernandes, the president, express due thanks to the episcopate, the Belgian Catholics and the government whose staunch help has made this rapid growth possible. Indeed, the importance of a Catholic government backing the missionaries and the example given by King Albert and King Leopold can hardly be overestimated. Undoubtedly they have a large share in the progress of the missions.

Dr. Fernandes' article contains information about the work at home and gives extensive reports of the doctors in the mission-fields and also the program for the coming year.

The ladies have their own share in this work. They supply the material needs of the hospitals, dispensaries, mission-posts, etc. A survey of their activities during the past seven years is simply astounding. From 18 clubs in 1927 providing missions with goods valued at 40,000 francs, this organization has reached the number of 207 clubs, supplying provisions for 140 missions at a cost of 950,000 francs in 1934. And this does not even take into account the devoted work of these ladies who have collected the money and goods, dressings, clothing, bed linens, etc., themselves and distributed them throughout the missions.

This issue closes with a report on the Bulletin de l'A. M. M. and an appeal to all Belgian Catholics, and especially the young people, to support this splendid work and some smaller news-items; e. g., the description of the dispensary work in Wafania, Belgian Congo.

ZEITSCHRIFT FÜR MISSIONSWISSENSCHAFT. Editor: Prof. Dr. T. Schmidlin. Münster. No. 4. 1934.

The last number of Z. M. for 1934 opens with an interesting article by Dr. B. Ross, O. M. Cap., on the "Conversion of Hungary." Students interested in mission methods will find this a splendid example of conversion secured through the holiness of the missioner, in this case King Stephen of Hungary. The author goes back to the original sources and reveals many interesting details of Hungary's history up to 1044.

"The African Mission and its Object," by Dr. Anton Freitag, S.V.D., is an exposition of an extensive subject in that clear and concise way characteristic of German mission scientists. In a few pages we are made acquainted with the factors which influence missionary work in Africa (such as climate, lack of roads, epidemics, floods, droughts, etc.), the races, languages and religions, and with the most prominent problems of missions in Africa today.

The article on "Superstition and Missions in Africa," by Dr. Thomas Ohm, O.S.B., increases our knowledge of ethnological facts by the narration of many instances of superstitious customs and ancient worship collected by the author on his recent stay in the dark continent.

As usual the Z. M. makes the inventory of mission activity in the home countries during the year 1933-1934. Prof. Schmidlin writes an appeal for financial aid in behalf of the hard-pressed German

missions. It is a matter of either starvation of the missionaries or abandonment of the missions. The same author passes a severe criticism on the Course in Mission Science at the Institutum Missionale Scientificum in Rome, on account of the incapacity of most of its professors. The courses at the Gregoriana of the Jesuits and those at St. Antonio of the Franciscans receive a decidedly favorable comment.

Finally: a survey of the religious literature of the last year published in Germany and book reviews.

IL PENSIERO MISSIONARIO. Edited by the Missionary Union of the Clergy (Ugo Bertini). Rome. No. 4. 1934.

The first article of this issue concerns the "Missionary Union of the Clergy," a topic of special interest to our American readers since the United States is far behind several European countries in this respect. U. S. has 185 members as against 9,565 in Belgium and 38,005 in Italy. All of the arguments for propaganda, philosophical as well as practical, are there, and also some suggestions of improving the present status of the Missionary Union; e. g., the establishing of headquarters.

Prof. Alph. Mulders, of the Catholic University of Nimegen, Holland, in his article "The Church Marches On," collects the missionary achievements of recent times which, though considerable in themselves, seem to dwindle away against the immense work still to be done. The article also describes mission activities in the home countries, but lacks completeness.

Very interesting is the article of Msgr. Costantini on "Vessels and Vestments in the Mission Countries" on the occasion of the Colonial Exhibition in Naples. This is one of the missionary's problems of adaptation: how to keep his vessels and vestments in accordance with Canon Law and still express in them the peculiar art and taste of his people.

In the Book Reviews we find an extensive report on the "Guida della Missioni Cattoliche," a publication of the Missionary Union of the Clergy, in Italy, wisely restricted to a summary of the contents. This takes up nearly all of the space available so that reviews of other mission books and the always interesting reviews of articles are noticeably limited in number.

On the cover is printed the schedule of the "Institutum Missionale Scientificum" in Rome, with changes only in minor details.

DIE KATHOLISCHE MISSIONEN. Edited by the Society for the Propagation of the Faith. Bonn. January and February, 1935.

Die Katholische Missionen begins the new year with a graphic description of the status of the missions, although more flowery than informative. The next article, "Father Emil Licent, S.J.," for once emphasizes the sadly neglected mission among the educated classes. This Jesuit scholar, director of the museum of Natural Science in Tientsin, China, has made noteworthy investigations on the flora and fauna and the archaeology of North China, of which the excavations of Char-Orson-Gol in 1922 are the best known. The missionary value of this work, though not immediately visible, is nevertheless undeniable.

Students of the Mission Crusade should take a particular interest in the new undertaking of the Dutch students at the Agricultural College in Wageningen about which Father Gregorius van Breda O. M. Cap. reports in the article: "Agriculture and Missions." The mission unit of this college proposes to help the missionaries in a professional way, by giving them advice and information about plants and their diseases; by furnishing seeds suitable for the tropics, and even by offering to train mission brothers for their future task in agricultural work. A splendid plan which might prove equally valuable for the students and for the missions.

"On the Outlook" carries this time a report on the Catholic and Protestant Mission of Siam and on the Egyptian Nuns of the Sacred Heart. Particularly interesting in "From all over the World" are the "Temple Entrance Bill" (India), "New Successes in the Treatment of Leprosy," "Catholic Action" (a course at the C. U. of Peking) and "The Africa Missions."

Altogether delightful is the story of "Almost a Martyr," by a Jesuit missionary in Java. Short book reviews wind up this issue. In the February issue we find the Mission Intention of the Apostolate of Prayer for that month emphasized in a series of articles. The sad state and slow progress of the Church in the Baltic and Scandinavian countries indeed calls for the interest of all Catholics.

Father Alfred Otto, S.J., describes in his article: "Catholicism in the North," the state of affairs in Denmark (25,000 Catholics), Sweden (4,000), Norway (2,700), Finland (1,400), and Iceland (150). The brightest spot in this mission field is the conversion of two great authors, John Jörgensen and Sigrid Undset, who with their talents have opened the way to a better understanding of Catholicism in the Northern countries.

"The Catholic Church in the Baltic Countries," by Father R. Nikl, S.J., is a more optimistic report. The Catholics of Latvia and Esthonia have the difficulty of being a small minority, but the wedge is in, and the missionaries work with success.

We draw the attention of all who are interested in the Church Unity Movement to the article of Father Prieschl, C.S.R., on the work of the Redemptorists for the reunion of the Greek-Slavonic Rite. This order was the first to establish a convent in the Greek-Slavonic Rite in 1905 among the immigrated Ruthenians of Yorkton, Canada. In 1913 they went to Poland to do the same there, notwithstanding constant difficulties.

"On the Outlook" honors the former Vicar-Apostolic of Norway, Msgr. John Olaf Fallize, the brother of a deceased American Holy Cross missionary in India.

"From All Over the World" carries many mission news items about Japan and an extensive report on the native students for the priesthood in Africa. Finally, a description of the monasteries of Mount Athos and book reviews.

LES MISSIONS CATHOLIQUES. Edited by the Society for the Propagation of the Faith. Lyons. Director: Msgr. L. Deyrieux. Nos. 3, 213-3, 218.

Among the many articles in No. 3,213 of Les Missions Catholiques Father Reumont's contribution on "Marriage in India" is certainly outstanding. May it help many to understand better the essential difference in the eastern outlook on marriage and the character of the Indian woman, who is the primary factor in the formation of a truly Christian generation.

"The Tribe of the Nones in Senegal" is here described from a missionary point of view. Abbé Paul Catrice finishes his article on Eastern artists. A beautiful picture of the Japanese statue of Our Lady and several other excellent paintings illustrate his account.

"A Modern Leper Asylum in Bannako, Fr. Soudan," where the White Sisters have the care of 250 lepers, is a good example of the efficacy of medical missions. This issue concludes with a list of important mission events of 1934, some news-items and bibliography.

No. 3,214 gives a more coherent survey of the year 1934 in the missions, written by Paul Lesourd. Father Reumont finishes his article on "Marriage in India." The danger of public schools in the mission countries is vividly described by Ernest Vincent in "The Schools of Shao-ling, N. China."

Most interesting in this issue is the Pater Noster, Ave Maria and

Credo in the primitive script of the N. Canadian mission, certainly a unique contribution to the study of language and script of the Blackfoot tribe.

Finally a number of smaller articles: "The Salesians in India," by Msgr. P. Rossillion; "The Marist Brothers in Syria" (educational work), and "The Departure of Missionaries During 1934" (White Fathers).

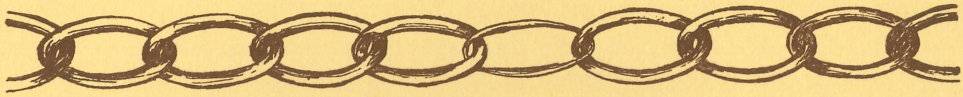
In No. 3,215 we find a short description of the Missionary Section of the Lateran Museum by George Goyau, an interesting ethnographical study of the New Year celebrations on Madagascar, and a comprehensive exposition of the Eskimo-missions. That the French are deeply interested in medical missions may be gauged from the frequency with which they are mentioned in French mission magazines. This time it is the work of the Daughters of Our Lady of the Missions in Phat-Diem, Tonkin. These sisters have succeeded in a few years in building a hospital (60 beds), a maternity ward, a home for infants and a school for deaf mutes.

Finally some smaller articles and news-items.

No. 3,216 is dedicated almost wholly to the native clergy. The first article gives the number of Chinese priests and seminarians which is increasing rapidly. Next come the descriptions of two native seminaries, one in Hanoi (Indo-China) and the other formerly of Ponchicherry, recently moved to Bangalore (India). The poor little seminary in Canala (New Caledonia) has been completely destroyed by fire, so it has nothing to boast of any more save a brave resolution to start anew.

Father Joseph Raboba is the first native priest of Betsileo (Madagascar) and as such the subject of the next article. Finally we hear about a new native community of contemplatives called the Rosarians. They follow a rule similar to that of the Trappists and count 10 professed and 23 novices. (Jaffna, Ceylon.)

Father A. Dupeyrat writes about the last trace of cannibalism in New Guinea and the slow progress of the missions in these difficult fields. The movement towards reunion with Rome of the Roumanian Church is treated in the next article. "Movies and Colonial Education" examines the value of several movies like Trader Horn, Tarzan, King-Kong, Dr. Fu-Manchu, Shanghai Express, etc., in respect to giving true information about the tropics. The criticisms are severe, but deserved.



The Weakest Link

in the whole chain of Catholic missions is the medical apostolate.

The facts speak for themselves: of the 18,028 priests, 8,755 brothers, 50,555 sisters and 136,234 lay-assistants, representing the personnel on Catholic Missions,

ONLY 40 ARE DOCTORS.

There are, of course, many more nurses. But as the standards of training vary greatly throughout the world, it is impossible to give their number.

Numerically, there are not enough professional medical missionaries to provide for the mission personnel, not to speak of the native population. Hence, the

FIRST BIG NEED IS VOCATIONS

to this apostolate, and the

SECOND IS MONEY

to train those who have already volunteered.

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The Society was founded for the purpose of sending qualified Sisters to India, China, Africa, and other mission countries.

Rawalpindi

At present the Society conducts a hospital for women and children in Rawalpindi, in the Mill Hill Prefecture Apostolic of Kashmir and Kafristan, India. Here, the majority of Mohammedan and Hindu women are still secluded and therefore can avail themselves only of medical aid given by women. From its beginning, this hospital has given training courses for Indian nurses in order to meet this need.

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In the Holy Cross Mission of Dacca, Bengal, members of the Society are entrusted with the nursing in the Mitford Hospital and the training school for Indian nurses. In the same city, they are in charge of two maternity and child welfare centers where they train native dhais for this work. They also make house-to-house visits for the care of the sick and the instruction of mothers.

The Sisters give classes in hygiene and home nursing in some of the schools of Dacca; also to groups of Indian women.

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The requirements for admission are:

1. A sincere desire to give oneself to God in the mission field.
2. Good health.

The age limit is 30 years.

The Society undertakes in suitable cases to provide the necessary education for all those who have not completed their studies for the medical or nursing profession. The scope of the work also calls for a large number who do not wish to do medical work directly. These do the non-medical work connected with every institution at home and in the missions.

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